universe to start forth into existence; that he impressed every substance which he created with its several self-acting properties; and that he himself has continued ever since an inactive spectator. This view has always seemed to us, if not positively erroneous, at least lamentably defective. It forgets a great many more truths than it remembers. It forgets that the omnipresent God is present among all his works; that the omniscient God knoweth all that is done; that the all-benevolent God feels an interest in the welfare of all his creatures, at all places and at all times; and that the holy Governor of the universe is ever watching over all their actions. If these other truths be added, we do not feel such a repugnance to the theory, because it comes now to be different in its nature, and different in its practical impression upon the mind, and is totally opposed to the loose creed of the ancient Epicureans and modern infidels. When we take these farther truths into account, they serve not only morally to counteract the evil tendency of the view which we regard as so bare and heartless, but also to lead UH to doubt whether the theory is not altogether without foundation. For if God is present in all his works., and interested in them, is if; reasonable to suppose that he is inactive in the midst of them? Are all his other perfections to be exercised, and his omnipotence to have no room for exertion? As far as wo can reason on a theme which is so transcendental in its nature, it Heems highly i[redacted]in[redacted]probable that God should have so constituted everything as to leave no room for his own continued action. AH he fills universal space, and can never cease to love bis own work, it IB reasonable to think that he pervades the universe as an active agent. It may be difficult to determine the precise nature of his action; but, with no experience of a world without an indwelling God,

we are inclined to regard his indwelling in the actual world as essential to its continued existence and operation. The substance and qualities of bodies being as they are, must ever operate u» they do; but they are such as they arc through the necessary inhabitation of a Divine Agent.

There is another view commonly supported by divines. Jonathan Edwards somewhere illustrates the manner in which God sustains the universe, by the way in which an image is upheld in a mirror. That image is maintained by a continual flow of rays of light, each succeeding pencil of which does not differ from